THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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SOCIAL REFORM.—A PETITION FOR PLURAL MARRIAGE.

To the Editor of the Daily Graphic.

It has been a subject of much interesting comment here of late years to decide what shall be done with the surplus female population. When a stranger enters one of our manufacturing cities, he is immediately struck with the preponderance of the gentler sex. They overflow our factories, fill our stores, overrun our streets, and hasten by the score to answer any advertisement for an employé. Once, the energies of a Massachusetts girl were bent on securing a husband; now they are given to getting a living. Once, the young men of the Old Bay State turned their attention to agriculture and trade at home, but now-a-days they sell out their farms as soon as the old folks are dead, and go West to build railroads and concoct Credit Mobiliers. They do not so much as take a wife with them, but leave the maidens with whom they went hand in hand to school, to live in single loneliness and earn their own living. Thus, year by year, the roll of unmarried women increases, and the prospect for husbands grows more gloomy. Girls that might become radient through motherhood, grow selfish and soured in mind, and wither and disappear like the leaves of November. The native population of Massachusetts lags far behind the foreign, and statisticians grow appalled. But the fault is not with the women, but is due to circumstances and perhaps to prejudice.

I use the word prejudice because I understand there is a movement on foot among the women of Lowell to petition the Legislature—or, strictly speaking, to present their grievances—on the subject of matrimony. For some days there have been rumors of this matter flying around the community, and I have been at some pains to trace them out. In doing so I have been struck with the fact that men and women speak freely now on topics that were tabooed ten years ago. Even the most refined women will talk interestedly and unreservedly of marriage, love, social good and evil, and all the questions which pertain to the relations of the sexes. There seems to be a fermentation beneath the surface which will break out before long in an open movement towards larger liberty for both man and woman. This is only my surmise but, that it may not appear to be merely a piece of guess-work, I send

you a copy of the document above mentioned. It is one of the most remarkable papers of the period. It comes, too, at a strange time, when Mormonism seems to be yielding to monogamic pressure from without, and Salt Lake City is preparing to accept the higher civilization from the East? Yet, in this connection, it must not be forgotten that a work on Polygamy was published in Boston some years ago, and was greeted with words of approval by some of the most eminent men of the seaboard States, including Mr. George William Curtis, of your city. The seed then sown was a small one, but it appears to have taken root, and circumstances have developed it into fruitage very quickly.

The following is a copy of the petition prepared for submission to the State Legislature :—

Lowell, April —, 1873.

To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts.

The undersigned, citizens of the State, respectfully set forth the grievances under which they suffer as women who are not permitted to vote, hold any and all offices, and engage in the occupations opened to men, and are otherwise restricted in the opportunity of earning a living, and herewith beg your permission to suggest the remedy for these evils, upon which they pray your honorable body to act.

The law which now governs society says, practically, that women should be married, should engage in work at their own homes, and should look to their husbands for support. On the other hand, the census shows that it is impossible to carry out this unwritten but recognized law, for the reason that there is a large excess of women in the commonwealth, and many of the men of lawful age are idle, vicious, incompetent, or otherwise unfit to be the heads of households. Yet your petitioners hold that the matter is not without remedy. Prejudice and custom have decided in favor of restricting the husband to a single wife, yet without justice and authority, as we believe. In the Book which lies at the foundation of all law recognized in this country, there is no injunction against a plurality of wives, while there are many examples therein recorded in its favor. Men's wives appear to have increased in number in proportion with their flocks and riches. Such a rule even now holds in the land from which the Christian nations received their religion.

Your petitioners have no desire to interfere with the regulations of any existing household, but simply to present their claims to the marriage state for your respectful consideration. They deem it their privilege and their duty to suggest the abolition of the law against the marriage of a man to more than one wife, in cases where the first wife does not object, and where it is made evident that the man is able to support the additional burden laid upon his resources. They are aware that it may take years to remove prejudices, and that those who take a second or third place in the household may be looked upon with disfavor; but, confident that their proposed action will ultimately do away with much of the social evil that afflicts and distresses all communities, they are willing to be the first to engage in the work of this reform. Society, which now insists that woman shall be married and look to her husband for support, will, after mature reflection, countenance this effort to carry out its laws practically.

It is far from the design of your petitioners to ask legislation in behalf of free love or any loosening of the marriage bond. We ask that the marriage of the second wife shall be made as binding and permanent as that of the first, and that all the children of the household shall have equal honor. And in asking this, we believe that we have taken a long step toward doing away with foundling asylums, preventing ante-natal murders, and lessening the vagabond child population of our large cities.

For the reasons enumerated, your petitioners respectfully ask the passage of a law permitting plural marriage in the cases above enumerated, and under such other conditions as to your judgment shall seem wise and proper.

And your petitioners will ever pray, &c., &c.

This remarkable document, at the time it was put into my hands, bore

one hundred and sixty-two names. They appeared to me to be genuine signatures. All of them seemed to belong to women of American parentage, and many of the family names have been well known in New England for a century. This, too, I will say for them: the handwriting was far better, generally, than in the petitions presented to the Legislature by men, not a few of the signers being evidently ladies of education and culture. The lady to whom I was indebted for a sight of the document assured me that the large majority of them were educated women, though many of them earned their own living, and she herself is a leader in society. If these revolutionists have the courage to go forward (and there is no reason to believe that there is any mere "fun" in the matter), their petition will astonish the descendants of the Puritans of Massachusetts Bay, even if it does not enlighten them.

After taking a copy of the petition, I was puzzled to know where to send it, but, happening to take up a copy of the *Daily Graphic* containing an editorial on the Goodrich murder, which suggested some social reforms, it occurred to me that you might possibly venture to print it. The question presented by these ladies is in advance of the times—and yet not very far in advance, after all. Somebody has got to meet it at some time, but I am glad a reply does not fall to the lot of your correspondent.

MONOG.

Lowell, Mass., April 24.

—*New York Graphic.*

PRESIDENT YOUNG INTERVIEWED BY AN OMAHA HERALD REPORTER.

(From the Salt Lake Herald).

SALT LAKE CITY, May 8, 1873.

To the Editor of the Herald:

Yesterday your correspondent * * called on President Young, at his residence. On account of the abrupt treatment shown to several newspaper men who have lately called to see and converse with President Young, we were considerably agitated and somewhat confused, but upon entering the President's office and seeing him seated in an easy arm-chair, dressed in a suit of black cloth, and looking the picture of ease, comfort and complacency, our self-possession came back, and soon we felt natural and quite at home.

As we were presented to the President, memory carried us back over the past twenty-five years, and the picture of this man leading a little band of men, women and children over the deserts and mountains, enduring and suffering all the privations and perils known in the category of human exposure and dire necessity, simply to escape from the persecutions and oppressions of the Christians, came vividly before us. Hence it is not unnatural that the Mormons, especially the leaders, should entertain a spirit of hatred towards the Christians.

Though President Young is in his seventy-third year, yet age sits lightly, and his body as well as his mind seems to have succumbed not in the slightest degree to "iron strength of time," and one would never guess his age, from his appearance, at more than fifty-five years. Neither his hair nor his beard are gray, nor his face wrinkled, and yet from the hardships he has endured—the exposure and privations he has suffered—one would be lead to believe him decrepid and senile.

We were received courteously, and seated, when your correspondent opened the subject of his visit by asking President Young his opinion of the Indian imbroglio which seems to agitate the country at present.

President Young replied that for the greater part of his life he had seen and had experience with the Indians, and that when he settled in Utah in 1847, with only one hundred and forty souls, the country for thousands of miles around was infested by hostile Indians; but by honorable treatment

and the avoidance of dishonesty and dissemblance, he had acquired their friendship and kept it.

The Indian nature, he said, was formed by traditions and teachings, just as we, the whites, have been educated and reared to our mode of living, our beliefs and practices, so had the Indian been reared in his present channel of life, thought and action, and it had been his experience that when an intelligent idea of the difference between the life and manners of the two races was presented to the Indians, they invariably listened attentively and wished to become as their white brothers were. That the Indian from education had been taught to regard the whites as their worst enemy, treacherous, deceitful and dishonest, and that when once convinced of the fallacy of their belief, by honorable and kind treatment at the hands of the whites, and establishment of friendship, they abandoned their malignant purposes, became friends, kept the bond sacredly until the rapacious practices of their white allies proved dangerous and threatened their rights, when they were forced to break their compact in self-defense. That, had the Government been more careful in the selection of Indian agents, and instead of appointing unprincipled favorites, political demagogues, men who accepted the appointment for the perquisites and entered upon their duties with the intention of accumulating a fortune by the most unscrupulous and dishonest means and nefarious practices, there never would have been any trouble with the red men. But these practices have been carried on, and winked at by the Government, ever since there has been any connection between the two races, and it is questionable whether friendship can ever be established between the two races, and a general war may ensue.

Owing to the relative positions occupied by the whites and the red men, it was the duty of the former to retrieve the latter from their miserable condition and exalt them to the standard of intelligence of the whites. True, this has been the cry and continued expression of the Government, but it has been only a deception. Strange that the people of the country should so long be hoodwinked into the belief that the agents were making their money by stealing from the Indian, when in reality it was the treasury, the very pockets of the people that were being filched by these men's cupidity.

Reporter—"President Young, is there not a danger to your people who are about to establish themselves in Arizona? May not the Indians, in this wild frenzy which seems to be spreading over the west, reach that locality, and prove disastrous to your project?"

President Young—"The Indians, the Apaches, and other tribes in that locality, sent us word to come, and the chief said to 'tell Brigham that we want them to give us nothing, but that if he has work to do, we will work for him and earn what we can.' These Indians have long been acquainted with us and we have spared no effort to civilize them, and in a great measure we have been successful. For some years past these Indians have maintained themselves—have adopted agricultural pursuits—grow corn and other grain, vegetables, raise sheep, and are in a state far in advance of Indians in general. They will remain our friends as long as we prove true to them and violate none of the principles of honor and honesty which we have inculcated, and lead them to believe we possess in a high degree. The innate sense of honor in the Indian is of the highest order, and it only requires to come in contact with its like in others to be brought out and faithfully practiced; but the moment it proves a delusion, and they see that it is only an assumption and does not really exist in the whites, then they are angered and become revengeful, their wild nature asserts itself, and the fear of further treachery drives them to rashness.

The Modocs cannot be excused, but their action is attended by palliating circumstances—they have for so long a time been treated with contumely, robbed and reduced to starvation by those who professed friendship and goodwill, which, when once proved false, only assumed for mercenary purposes, their faith was destroyed, and they did just what they anticipated was being endeavored to be practiced on them by the

commissioners themselves. They, the Modocs, finding the whites false for so long a time, reasoned in their darkened and illogical way that the whites intended to destroy them, and consequently made up their minds to fight and die like men. It may be too late and useless, yet we should use every endeavor to make peace with them. Their position is strong, and it will cost the Government thousands of lives to accomplish their destruction, while their action and heroic conduct may excite the passions of other tribes and a general war ensue, which must necessarily, as in the past, prove disastrous to the country. The west, from the Missouri River to the Pacific Coast, is in such a condition that an Indian war would retard settlement and commerce, destroy capital and set the country back twenty years, and this alone would be a great disaster, and prove the utter foolishness of bringing on an Indian war. It is a sad picture to contemplate, and I sincerely trust that a permanent peace may yet be obtained. We are in the wrong, and fighting to maintain it. I would rather work to support two persons than hunt to support one, and when this is shown the Indians, they will see it, and have sense enough to practice it.

Reporter—"President Young, are you going to remove to Arizona?"

President Young—"No, sir, but I shall take an active part in the successful establishment of our people in that country."

"I have labored faithfully for years, have acquired a comfortable home, and shall endeavor to enjoy it for the remainder of my days. My future action is substantially as telegraphed the New York *Herald* some time ago."

Thanking President Young for his kindness and courtesy, we bade him good day.

President Young is one of the most successful men of the age, and certainly possesses ability of the highest order, and while vituperation and condemnation may be heaped upon him, yet will his success prove a living monument of immortality when his calumniators are laid in the cold earth and no mention of them ever be made.—*Omaha Herald.*

THE SONS OF HAM.

Much of the antipathy which we white people have to the Africans is, without doubt, simply owing to the difference which exists between us and them in color of skin and form of feature. I had a strong repugnance to them myself on this account, and did not really lose it until I was brought face to face with them in their own land. This feeling is somewhat excusable; for it is rarely out of Africa that we meet with Africans who are calculated to win our admiration or regard. In England we usually meet with certain miserable specimens of the West Coast negro races, or some spoiled and petted creature, for whom perhaps our money is solicited, that he may be kept in a state of idleness; and who excites our contempt by an aping of gentility, which sits upon him with an ill grace, or disgusts us with an assumption of superior piety, in which we cannot believe. In America and the West Indies we find only slaves, or the descendants of slaves, who are more or less weighed down and degraded by the burden of their past or present servitude, and in whom, therefore, we find but little that is calculated to remove the barriers which exists to our unreserved acceptance of the African as "a man and a brother." From these and such as these, who are almost invariably connected with the negro races of western Africa, who are certainly not the most favored of the sons of Ham, we have formed our opinions, and have had our feelings excited upon the Africans in general. But though the negro is an African, all Africans are not negroes. There are the same varieties to be observed in the descendants of Ham as in those of Shem and Japheth. All are distinctly African; but the retreating forehead, prominent jaws, and ill-formed body

with which the negro is generally credited, are not common. It is not only the Manyema, of whom we have lately heard from Dr. Livingstone, who are beautiful in form and feature, for I have met with their counterparts in regions less unknown. In South Africa there is a remarkable illustration of the physical and mental differences which may exist in tribes that are almost contiguous. The Bosjesmen are dwarfed in body and stunted in mind. Their language in its utterance seems to be not far removed from the unintelligent gibbering of the ape. Their habits are those of wild beasts rather than of human beings. They occupy about the lowest position in the scale of humanity. Yet we shall look in vain for finer specimens of the *genus homo* than the Zulu Kafirs. They are tall in stature, manly in bearing, and graceful in movement. Their language is pleasant to the ear, and capable of expressing almost any thought the human mind is capable of conceiving. They are logical in reasoning, patient in argument, and acute in observation. They are warlike, for they are pastoral in their pursuits; and since the days of the Hyksos, the old shepherd kings who were the terror of Egypt, the lovers of flocks and herds have been fond of fighting. When their blood is up their anger rages unchecked by tender regard or the claims of pity; but they do not brood over their wrongs, and they readily forget and forgive. "They fought us like men, and during a truce they behaved themselves like gentlemen," was said of them by a friend of mine who had been engaged in war against them. In times of peace they are courteous to strangers, liberal in hospitality, and to the trust reposed in them they respond with an Arab-like fidelity. When once the host has kissed the hand of his guest, there needs neither guards nor weapons, for his life and property are perfectly secure. It is quite true that they in common with all Africans are black, or nearly so; yet you cannot be with them or with other of the higher races of Africa long, without feeling that the affinity between them and the fair-skinned man is perfect in every material point; and the sympathies of a common nature soon bridge over the chasm which at first seems to exist between ourselves and them on account of the difference of color.—*Cornhill Magazine.*

THAT SALE OF A JUDGESHIP.

Letters were published in the Salt Lake *Herald* of May 8th, from Attorney Geo. C. Bates and ex-Judge Drake, fully authorising the above heading. It is an established fact that the Hon. Thos. J. Drake disposed of the office of Associate Justice of the District Court of Utah to one Obed F. Strickland, for and in consideration of a certain sum for which Strickland gave his note, and when said note became due refused payment. His Judgeship does make an acknowledgement of this sale, but in that equivocal style peculiar to the profession. It being rather a delicate matter (or we think it ought to be) for his honor to own right out that he made a *bona fide* sale of his office, and thereby threw up the solemn and binding obligations he was under to his country to see the laws faithfully administered, and to perform which he had undoubtedly pledged himself by his oath of office. Yet it is so; disgraceful as the transaction was in the first place, and dishonorable as it is towards the close. We forego further comments upon this subject, and close with the following from the New York *Sun*:

"There can be no doubt that this note is void and worthless, for the reason that it was given for an immoral consideration, but it is valuable as showing the corruption which under Grant's administration extends from the executive departments and from Congress, and carries its foul contagion into the judiciary. To Judge Sherman in Ohio, Judge Delahay in Kansas, and the drunken Judge Durell in Louisiana is now to be added this

Judge Strickland in Utah; and it also appears that Chief Justice Titus of Arizona was present while Strickland made his bargain with Drake, and approved of the corrupt transaction.

Who can say where or when these revolting processes of corruption will have an end?"

EVANGELIZING UTAH.

The message of President Grant, calling on Congress for special legislation for the Territory of Utah, is a document that may well excite public attention. It is based upon the ground that the people, in managing their affairs, in accordance with their own statutes, occasionally come in conflict with Federal authority, substantially the same as in the States. For this reason it is advised, in effect, that the Territory itself be destroyed to give exclusive jurisdiction to the United States, just as in time the States themselves will be treated, if they consent to this species of dictation. What is asked is exceptional legislation, putting the people wholly into the hands of foreign Federal officials, thus practically denying them every right of citizenship, or any control in the government that tyrannizes over them. The purpose is to introduce carpet-bagging into a Territory, and if the population get restless, the marching of armies to keep them in subjection.

We have had occasion to note some of the farces, called trials, before Federal satraps in Utah. Grand Juries were packed by the United States Marshal, and every member who avowed himself a Mormon was excluded on the ground of religious belief. Having done the work ordered to be performed, by presenting indictments, the next step was to select a petit jury of the same stripe. An avowal of belief in freedom of conscience was held a fatal objection to the panel. The jury was at the start sworn to convict, and never failed to carry out its share of the programme. The Judge, of course, acting under secret orders, performed his part, and the affair closed by sentencing men to the penitentiary for long periods, because they differed in opinion on a question of morals, with the outer world.

But just here comes in the difficulty the President seeks to avoid. The local government has its own courts, and owns the public prisons. Parties unlawfully tried and convicted have appealed to the laws, and after an examination were discharged on a *habeas corpus*. In other words, it was held that religious belief was not a criminal offence, and freedom of conscience was a sacred and inalienable right. It is this holding the President seeks to overthrow. He prefers an act of Congress to an army, and that the people should be deprived of self-government to subject them to arbitrary authority. There is no way to reach them but to trample on them. Conversions, it is supposed, will follow the halter and the bayonet. The teachings of the dungeon are to be preferred to those of the temple, and the moral suasion of chains rendered more effective than the precepts of the Christian Bible.

Such is the new missionary work preparing for Utah. It is the first experiment of the republic in that line. We doubt not that as an evangelizing job, it will prove quite as successful as the same class of efforts in other ages and countries.—*St. Paul Pioneer.*

LITTLE BY LITTLE.—If any one will begin and persevere in learning by heart, say, four lines of good poetry every day, there will be laid up in the treasure-house of memory fourteen hundred and sixty lines in a year. So of facts and various kinds of information. All great things are done little by little. Atoms make worlds. The greatest fortunes consist of farthings. Life is made up of moments, and a succession of well-spent moments makes a well-spent life.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 10, 1873.

MASSACHUSETTS' LADIES PETITIONING FOR PLURAL MARRIAGE.

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Among the myriads of false and bitter accusations and names hurled at the Prophet Joseph Smith for testifying that he had received the ministration of Angels, revelations from Heaven, and the fullness of the everlasting Gospel, with authority to teach its principles and administer its ordinances as anciently, were the nicknames, "imposter," "deceiver," "deluded," "false Prophet," yet but few years elapsed before rappings, table turnings, and vague mutterings merged into seances, circles, mediums, and "spiritualistic communications," until now the followers of that belief are numbered by millions from all classes of society in all or nearly all lands, the false again manifesting itself and spreading with wonderful rapidity as soon as the truth is again revealed from Heaven. And who can correctly discern in which path is the truth? None, except those who love the truth and have a measure of its spirit.

When plural marriage, the patriarchal order, was revealed to and taught and practiced by the Latter-day Saints, what a tirade of invective and mustering of blind and fierce opposition were poured upon and arrayed against the Saints, and to a great extent still continue! But in this case, as in the matter of direct present revelation from Heaven, light and truth are gradually making their way among the thoughtful, and women of intelligence, not "Mormons," are petitioning to be allowed the right and privileges of husbands and homes of their own, the inalienable right to lawfully observe the great command of God "to multiply and replenish the earth;" the right to take a course to check and eradicate the wide spread and awful "social evil" more effectually than any that is countenanced by the world. No wonder that women are becoming restive under the wrongs and oppression so long meted out to them, and are beginning to inquire by what right they are so cruelly held in bondage by the assumed and arbitrary power of monogamic legislation derived from pagan Rome.

In the marriage relations, as in all other teachings and practices pertaining to full salvation, the "Mormons," under the guidance of Heaven's revelations in this our day, are pioneering the way in the path of all truth, the thoughtful are beginning to consider, light is increasing the speed and spread of its progress, the honest are profiting by its cheering and saving influence, the world moves, "truth will prevail," and it were better that all aid to the utmost in hastening its triumph.

S. S. J.

ARRIVALS.—On the evening of May 25th, the following brethren arrived at Liverpool on board the steamship *Nevada*:—For England: Robert W. Heybourne, Henry Leigh and Arthur B. Taylor. For Scandinavia: C. G. Larsen, L. S. Anderson, John Frantzen, Niels Anderson, Andrew Jenson, Andrea S. Nielson, Even Forgerson, Loftuz Johnson, Magnus Biarnason. On business and visiting their friends: James Williamson and James Jackson. All were in good health and spirits, having made the trip across the Atlantic in eleven days. The Scandinavian brethren went right on to Denmark in charge of Elder C. G. Larsen.

Tuesday, June 3rd, Elders Jesse Cleverly from Bountiful, and John Fawson from Salt Lake City, arrived in the steamship *City of Washington*.

On the evening of June 8th, the following Elders, on missions to the British Isles, arrived at Liverpool on board the steamship *Idaho*:—Robert T. Burton, Lester J. Herrick, John Clark, Elijah N. Freeman, John C. Graham. Sister Douglas and son, on a visit to their friends, accompanied these brethren. All are feeling well. They left Salt Lake City on May 16th, had a pleasant and safe journey, eleven days in crossing the Atlantic.

DEPARTURE.—On Wednesday, June 4th, the first company of through Saints for Utah, numbering 246 souls, in charge of Elder C. H. Wilcken, assisted by Elder James G. Bleak, left Liverpool for New York on Messrs. Guion & Co.'s steamship *Nevada*, Captain Forsyth. Elders John A. Lewis, John Parker, William Birkenshaw, and James Williamson, return with this company. With the exception of Elder Lewis, whose health is rather delicate, occasioned by a severe fall last Christmas, all the returning Elders, and Saints accompanying, were in excellent health and spirits. A feeling of cheerfulness manifested itself throughout the entire company, occasioned by a release from Babylon and the prospect of so soon meeting families and friends in the valleys of Utah. We wish them health and prosperity, and a safe and speedy arrival.

CUT OFF.—We are informed by letter from Bishop W. Bringhurst of Springville, Utah, that William Dallin, of that place, has been cut off from the Church of Jesus Christ of Latter-day Saints for apostacy.

INFORMATION of Elizabeth Nixon, or of any of her sons, who formerly lived in Sutton, Macclesfield, in 1853, would be thankfully received by Mrs. Mary Lee, Beaver City, Beaver County, Utah Territory, U.S.A.

CORRESPONDENCE.

AT SEA.

Off Queenstown, steamship "Nevada,"
Thursday, 12 Noon, June 5, '73.

President Carrington.

Dear Brother—Last evening we called a meeting of the Saints and organized our company by dividing the compartment, which they exclusively occupy, into four Wards, and by appointing a Chaplain and a Captain of the Guard. Brother Thomas Godfrey of Glasgow is Chaplain, and Brother Daniel Smith of Birmingham, Captain of the Guard. The Presidents over the Wards will be appointed this evening.

Our people feel well, and are evidently full of gratitude to the Giver

of All Good, that the hour of their deliverance from Babylon has come.

The sea, so far, has been smooth as a river. The officers of the ship continue to deserve their previously acquired good character.

Our people are quite secluded from the intrusion of strangers, which is, to them, an esteemed privilege. All seem hopeful now that their faces are in reality turned Zion-ward.

Praying that you may continue to be directed in all your labors and duties by the Good Spirit of Our Father, and uniting in sending our brotherly love to you and to all our fellow-laborers,—

We remain,
Your brethren in the Gospel of Peace,
C. H. WILCKEN.
JAMES G. BLEAK.

GREAT BRITAIN.

Birmingham, June 2, 1873.

President Albert Carrington.

Dear Brother—It is now just about two years since my arrival on this continent in company with yourself and a number of brethren, and as the time of my departure for home has come, I take this opportunity of expressing my thanks to you for your kindness and fatherly care towards me. These two years have been the two happiest of my life, and I hope will prove to me also the two most beneficial. I know they will be if I have a mind to make them, which I will endeavor to do, the Lord being my helper. To the Saints—and especially those with whom I have been more closely connected I feel to say—God bless you. Receive herewith my sincere thanks for the courtesy you have always shown me, and wherever I may be and into whatever circumstances of life I may be thrown, I shall always remember the happy hours I have spent with the good Saints in the Zurich and Birmingham Conferences, whom, in leaving, I would urge to remember always my two favorite subjects, viz., save your pennies, they will make shillings; love one another and live your religion, and the nearer you will live to the Lord the quicker will he open unto you the way for your deliverance.

I am truly thankful to you, dear brother, for the confidence you are placing in me in appointing me to take charge of the First Company of Saints. I will endeavor, with the help of God, to discharge my duty faithfully, and will try to make the journey as pleasant as possible for them. Please let your prayers ascend in my behalf, while I am journeying homeward.

May God bless and prosper you in your labors, and pour out his choicest blessings upon you, is the constant prayer of your brother and fellow-laborer in the cause of truth.

C. H. WILCKEN.

Glasgow, June 2, 1873.

President A. Carrington.

Dear Brother—I am just in receipt of your very kind and encouraging letter. I received your telegram yesterday afternoon at meeting, and immediately telegraphed the President of the Dundee Branch, which he received last night.

I have been delivering a course of lectures on week nights in this city, on the subject of "The Fruits of Mormonism." Since the good weather has set in, the Elders and myself have taken to open air preaching. We have had most attentive audiences, and sometimes hear expressions of satisfaction upon the principles advanced. The Elders testify that they never felt as much of the power of God resting upon them in their administration as now; and the Saints say that they never heard them speak with so much power as lately. I thank God, Bro. Carrington, that it is now necessary for me to request further assistance of Utah, in the shape of missionary labor for this Conference. There is a fine field awaiting for the introduction of the Gospel. The cry is, from all directions, when can you visit us?

We held our usual Monthly District Meeting yesterday, being the first Sunday of the month, which was largely attended by the Saints, and quite a number of strangers. We also had, by previous announcement, a Conference of the Priesthood to take into consideration the question, "What can the Priesthood do to more effectually preach the Gospel to the people?" It was a most interesting

time, and we enjoyed much of the Spirit of God. A report of the proceedings will be sent you by the clerk in a few days.

Your Brother in the Gospel,
DAVID O. CALDER.

MINUTES OF THE LONDON CONFERENCE,

HELD AT THE ROYAL AMPHITHEATRE, HOLBORN, LONDON, MAY 25, 1873.

Elders present from Utah—Of the First Presidency, George A. Smith; of the Twelve Apostles, Lorenzo Snow and Albert Carrington; Elders W. C. Staines, J. G. Bleak, Joseph Birch; Presidents of Conferences, J. B. Fairbanks, London; David Cazier, Bristol; Robert McQuarrie, Durham; C. H. Wilcken, Birmingham; John I. Hart, Nottingham; H. S. Gowan, Bedford; J. E. Reece, Glamorgan; W. K. Barton, Sheffield. Traveling Elders, J. F. Wells, G. Crismon, and N. H. Clayton, London; J. Mendenhall, Nottingham, and Thomas Werrett, Glamorgan.

10 a.m.

Morning meeting opened with prayer by Elder W. K. Barton.

President Fairbanks read the Statistical Report for the seven months ending April 30, 1873, as follows:—Branches 27, Elders 147, Priests 67, Teachers 34, Deacons 30, members 1112; total, 1390. Baptized, 78, emigrated, 84, died, 9. The Financial Report was also presented, and both were received by the vote of the Conference.

The authorities of the Church at home and abroad were then sustained unanimously.

President Fairbanks then spoke of the prosperous condition of the Conference generally. The Saints were striving to live their religion, the traveling brethren were energetic, and he prayed God to bless the people with the love of the truth.

President Geo. A. Smith said he had had much pleasure in meeting the London Saints in the Fall, when on his way to Palestine; felt happy that his party had returned without having met one accident or detention; was pleased to hear the reports and see the unity manifested in the votes of the Conference. He referred to London as being the greatest city in the world; a greater number of people were here crowded into less space than in any other spot on earth, yet very few of them would receive the doctrines of the Saints, and those few were of a class that sufficiently justified the expression of St. Paul, "that not many mighty, not many noble, are called."

President Smith then gave a lengthy historical discourse of the rise, progress, and persecutions of the Latter-day Saints in the Eastern States of America, of their final expulsion from Nauvoo, and the difficulties met and overcome in crossing the American Continent at the time they undertook it. He said that on the 24th of July, 1847, forty-three men commenced to occupy the spot whereon Salt Lake City now stands, 1034 miles west of the Missouri river. They made dams for irrigating, commenced planting, and raised a crop that same year. It was believed our people would perish, for the land was a desert, but faith and reliance on the Almighty wrought miracles. The present condition of Utah is the result of 25 years' labor, and few can realize the nature and amount of that labor but the Saints themselves. When they first went there it took 100 days to cross from the frontiers to Utah. At that time the man who had crossed the American Continent was quite a wonder, a kind of Captain Cook. We had in those times to watch vigilantly that the Indians did not take our cattle nor our hair. It is said, by their fruits ye shall know them; ours are now being inspected by all men—our buildings, plantings, railway works, mines and manufactories, are attracting the notice of commercial men both in Europe and America. When travelers visit our country, they see no drunken brawls on our streets, no gambling or prostitution, yet some of them say Latter-day Saints are a bad people,

because they actually believe that Abraham was a good man, that Jacob with his four wives was a good man. That is about what newspaper correspondents have to say. They also say we do not observe the law, but when brought before the Supreme Court of the United States, the judges rule that we do. Rumors the most absurd are everywhere set afloat about us. When I was at Palestine, our party went to visit the Dead Sea. Brother Carrington, on account of business, had to remain in Jerusalem, and overheard a conversation between some gentlemen at the hotel dinner-table, in which it was said that a party of Mormons had gone to the Dead Sea to look out a settlement, and it was thought the Turkish government would interfere. We were very much struck in seeing the marked manner in which the curse of God is laid on that land. Some said in view of the present barrenness of the land, that the Bible account of its former fruitfulness could not be true, but I know the account is true in the main, because I know that the work of Joseph is true.

He concluded by counseling the Saints to live their holy religion, keep the commandments of God, and their lamps trimmed and burning, that they may have his Spirit, and then, whether they were gathered or scattered, their glory was assured. Amen.

Elder McQuarrie addressed the meeting, contrasting the meeting-places of the Saints in their scattered condition, with the buildings set apart for worship in Utah.

Meeting dismissed with prayer by Elder John I. Hart.

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2 p.m.

Meeting opened with prayer by Elder Joseph Birch.

President Lorenzo Snow delivered a lengthy address, commencing with reminiscenses of the history of the London Conference, then upon doctrinal matters. Said it was easy for a man to obtain manifestations from the Almighty, provided he placed himself in the proper circumstances and condition to receive them, and it was also easy to be saved by carrying out the revelations of God when once received; showed also that this very obedience brought its own evidence. Peter of old did not know Jesus to be the Christ by the study of books, nor by the wonders he did, but by revelation. Revelation, therefore, was the grand feature of Christ's Gospel, and a curse was threatened upon any man who preached any other.

Elder J. I. Hart bore testimony to the principles advanced, and said he knew the Gospel as revealed in these last days was God's plan of salvation. This was not a knowledge he received from man but from God, and any man who would do as he had done would also get like knowledge.

Meeting dismissed with prayer by Elder J. G. Bleak.

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6 p.m.

Meeting opened with prayer by Elder C. H. Wilcken.

President Geo. A. Smith gave a short address, referring to his first visit to London in 1840, and the curiosity which the first appearances of the Elders on the streets created. Referred to the position of the Saints when a thousand miles away from all other white men, and made several references to incidents in his late travels in the East.

President Carrington followed with an interesting discourse touching upon the first principles of the Gospel, and the fruits of the same as manifested among the Saints in Utah.

This meeting was decidedly the largest ever convened by the Saints in London, there being considerably over two thousand persons present, mostly strangers.

Dismissed with prayer by Elder John E. Reece.

A concert was held on Monday evening in the Forresters' New Hall, Wilderness Row, under the joint leadership of Elders George Perry and Joseph Adams.

G. C. FERGUSON,
Clerk of Conference.

The grand essentials to happiness are something to do, something to love, and something to hope for.

EVILS OF OVERDRESSING.

Of all the snares that beset young girls none are more dangerous than the love of dress. Mothers should be on the alert to guard their daughters against it. Elder sisters should not forget that young eyes are looking at them as examples, and are much more impressed by the living models before them than by any amount of "good advice." Nothing is of greater importance than the companionship permitted to young girls. Not only do over-dressed companions induce the wish in themselves to over-dress, but if the gratification is denied, "covetousness, envy, hatred, and all uncharitableness" are very likely to find births in hearts that might be otherwise full of better feelings. An undue love of over-dress has been only too frequently the cause of ruin of both body and soul. Even in very young children the passion for over-dressing is seen. It is the fault of the silly mothers. Little girls, with the exception that their dresses are shorter, are now clothed in all the expensive elaborations that distinguish the attire of grown women. Their skirts are covered with quantities of ornaments, trimmings, frills, and double skirts. Their feet are encased in the most costly boots, and their ankles dislocated with high heels. The hats they wear are in accordance with the rest of the toilette, and even padding and hair dye are not unfrequently used, and deception, cunning, fraud, inculcated along with vanity and reckless expenditure. One would expect to find neat plain dress in Sunday schools if anywhere. Yet we are often pained to see children who come for free instruction decorated with feathers, gilt ornaments, quantities of ribbons, silk mantles and double skirts. Thus arrayed it is not wonderful that a general spirit of rivalry is engendered, scholar vying with scholar, not in the acquirement of learning or piety, but envying one another's finery, or puffed up with vanity at the possession of some special gewgaw, and sneering at their less over-dressed companions. We have heard mothers, with tears in their eyes, complain that they could no longer send their children to be instructed on Sundays, because they were unable to buy new or finer clothing, and the children were persecuted on account of their shabbiness—nay, even ridiculed for appearing constantly in the same bonnet—neat, but not very smart. What do the mothers of these children contemplate for them? They are to be the servants, work-girls, eventually the wives of mechanics or small tradesmen; how much better to attire them in simple neatness, to inculcate attention to instruction, to discipline their characters to moral strength, and teach them to lay by the surplus, now wasted, for some better purpose,—to aid their start in life, or to help father and mother on a rainy day. "But they must do as others do, or they will be despised," is the foolish and often fatal argument. The example and persuasion and firm perseverance of one good mother would be sure to induce many who knew her—some, perhaps, who ridicule loudest—to follow her example.—*Sunday Press*, a New York paper.

INTEMPERANCE.

Intemperance is taking a dreadful hold upon some of our young men. To see the young going to destruction is very, very painful to those who have the interest of this people at heart. But what can be done?

Our leaders have faithfully warned the lovers of strong drink of the consequence of giving way to this fatal appetite; fatal alike to body and mind, to interest here and hereafter.

What can a woman say against this insidious disease, (for it is nothing short of a disease,) when those having authority to teach have failed to arouse the young to a sense of their danger? Who can care for the confirmed inebriate? Is he not a hiss and

a by-word, to both old and young, to the wise and the foolish, to the religious and even the wicked who follow not his ways? Who can trust a drunkard? It looks as though the fathers of our young men are much to blame; those who set the example by sometimes getting drunk, which is worse than habitual drunkenness. Young men often appear to think it is something to laugh at. They try it once, twice, thrice, and so on till the demon fairly enters and is seldom if ever dislodged. The beastly habit becomes a deadly Upas tree, blasting every good principle and virtue in them, sinking them beneath the level of the brute creation. It is sad to see men who might be godlike sinking themselves lower and lower in such degradation; but who can stay them? The Lord Himself reasons with them, but to no purpose, tells them the consequence, yet still they go on reckless of everything. Every effort to reclaim seems lost on the inebriate. Anger, tears, or prayers, all, all are wasted. There is, in London, a picture of a Pandemonium. Standing before it one can imagine the effects of strong drink. Drunkards in their madness might have been taken by the artist for his model, the likeness is so terribly striking. Strong drink is like a serpent; it fascinates its victims, throws its folds around them, fold upon fold, until it has completely crushed them, and leaves them a shapeless mass, loathsome to behold. Kind mother Earth opens her pitying bosom to receive the wreck intemperance has laid low, she is his last and only friend, for no one, however near by nature's ties, can really grieve for the drunkard when he is on the earth no more.

Not alone in strong drink is intemperance fatal. It is destructive in every form, especially in dress. Here it attacks the young girl, ever crying "give, give!" Intemperance in dress has filled more brothels than any other passion, has caused more desolate homes than any other female vice. Girls, beware of this passion; indulged in, it is as fatal as strong drink; it has driven kind fathers and husbands to ruin, shame and death. Study to dress well, but never beyond your means. A calico dress may be made as graceful as one of satin or velvet; it is not the cost of the material but the goodness of the wearer, that makes a dress beautiful. Many will dress costly yet never look well.

Love of money is often without one spark of generosity, and like the prison whose walls closed by mechanism, it slowly and silently crushes out every thing that is noble or beautiful in the soul of its victims leaving nothing but dust and ashes.

What a vast field intemperance covers! It is the first and last cause of sin, misery and death. Beware, Oh! beware of intemperance!—*Mary, in Woman's Exponent.*

SUMMARY OF UTAH NEWS.

THE TEMPLE.—The shed roofing placed over the walls of the Temple last fall, to protect the mortar, &c., from the action of the weather during the winter months, has been removed, preparatory to the laying of three more courses of rock. We understand the work of laying the additional courses is expected to be commenced within a few weeks from now.—*Deseret News.*

The *Herald* of the 12th suggests the propriety of passing a law at the next session of the Legislature, making swindling transactions in "Wild Cat" or "fictitious" mines, felony. It does not see any difference between the highway robber or the burglar, and the man who wilfully misrepresents a ledge of limestone and sells it to an unsuspecting victim for a silver mine.

The following are from the *Salt Lake Herald* to May 14—

SUPREME COURT DECISION.—The decisions of the Supreme Court of Utah seem to be rather unfortunate when they reach Washington, and are reviewed by the final tribunal of the country. So far we cannot think of any of them that have been sustained by the Supreme Court of the United States. Here is the latest, as we find it in the Chicago *Tribune:* The following decision

was rendered by the Supreme Court to-day: Brigham Young, Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints versus Godbe; error to Supreme Court of Utah. In this case Godbe had an account against the Deseret Navigation and Canal Company, and believing that Young, in his capacity as Trustee of the Church, also represented the Navigation Company, he presented the bill to him as Trustee. Young refused payment, claiming that, although he had the management of the Company, it was in no way connected with the Church. On the trial the main question was whether the Church and Company were one or separate things, and a witness was put upon the stand who testified that while clerk in a mercantile house he remembered to have heard a fellow clerk say that upon presentation to Young of a similar bill, he paid it by giving credit on the tithing account. This testimony carried the case against the Trustee-in-trust, and he brought it here, where the judgment is reversed, the Court holding that the testimony in question was purely hearsay evidence, and should not have been admitted. Incidentally it is said for the benefit of parties in the new trial that the creditor is entitled to interest on an overdue debt, and that where the account is stated the interest runs from that date, and that in the absence of any rate of interest prescribed by Territorial law to apply in such cases a reasonable allowance should be made by way of damages for non-payment.

AGAIN, THE PROBATE COURTS.—Judge Boreman, Saturday, rendered his decision in the John O'Neal *habeas corpus* case. Judge Boreman, probably, has never had the supreme felicity of reading the numerous and longitudinal opinions of our Hawley wiping out Probate courts, but he believes in their spirit and substance. He takes about the same ground that Judge Hawley did—that the Probate courts have not criminal jurisdiction, and so relieved warden Rockwood of the care of Mr. O'Neal, who is returned to the bosom of society neither a sadder or a wiser man, but a good deal of a thief with a heavy layer of a murderer underneath, unless the record and the evidence did him gross injustice. We need scarcely review the position taken by Judge Boreman; that has been done repeatedly in these columns. The question has been argued before and submitted to the Supreme Court of the United States—Washington branch—but a decision by that tribunal has not been given. When it does come, we expect it will be seen how little the Judges of the Supreme Bench know about law, and how much superior is the knowledge possessed by the jurists with whose valuable services Utah has been favored.

INDIANS AT PAYSON.—Yesterday [May 13] it was reported in town that three hundred Indians were encamped at Pondtown, or Salem, Utah County, and that the stock in Thistle Valley had been driven in to Fairview, through fear of the savages. The following special telegram was received by the *Herald*, over the Deseret wire yesterday evening:—Payson, May 13.—About ten lodges of Joe's Indians are camped near this place. They say they are coming back, and wish their farm cultivated. We cannot ascertain why they have left the reservation. There are no Indians at Pondtown. Joe is the Indian who urged upon Colonel Irish, in 1865, when the Utes were about being removed to Uintah, that they should be allowed to come back and visit in this range of valleys occasionally; and a verbal contract to that effect was entered into by Irish. The presence of the lodges does not indicate hostility, we imagine, as hostile bands do not move with their lodges and encamp near settlements in that manner. It is to be hoped the people will act wisely with these savages, and neither allow undue freedom nor treat them with any unnecessary harshness.

FOR EUROPE.—John Clark and John C. Graham, Esqrs., will leave this afternoon for Ogden, and to-morrow morning will take the train east, with Europe as their destination. General R. T. Burton will leave this city to-morrow morning, and the three will travel in company. These gentlemen are well and widely known throughout the Territory, and as widely respected as they are known. They carry with them the best wishes of a host of friends for pleasant and safe traveling and a happy return.